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THE INEXPLICABLE ADVENTURE WALKING AMONGST GHOSTS

By H. F. PREVOST BATTERSBY

ON 10th August, thirty-three years ago, two English ladies, Miss Moberly and Miss Jourdain, starting from Versailles, walked straight into the 18th Century.

They were both exceptionally cultured women; Miss Moberly was the first Principal of St. Hugh's College at Oxford, her father was Bishop of Salisbury, and in her family were two Bishops and four heads of schools or colleges.

Miss Jourdain was a scholar of Lady Margaret Hall, and later an M.A. of Oxford and a Doctor of the University of Paris; a brilliant musician and distinguished for her learning and a remarkable knowledge of the French language. Fate could not have provided more unimpeachable instruments for what befell them.

They had traversed the Palace of Versailles, and Miss Moberly suggested having a look at the Petit Trianon, with which neither of them were at all acquainted.

It was a bright summer afternoon with a lively wind, and they both felt particularly vigorous. Ignorant of the right direction, they went somewhat out of their way, and when three paths opened before them, they chose the centre, in order to ask their way of two men, whom they took to be gardeners, in greyish-green coats with small three-cornered hats, who told them to go straight on.

By that time an extraordinary depression, which each was careful to conceal, had come over them.

"In front of us," writes Miss Moberly, "was a wood, within which, and overshadowed by trees, was a light garden kiosk, circular, and like a small bandstand, by which a man was sitting." (These details are important, for we are now, as was later to be verified, completely in the 18th Century.) "The place was so shut in, that we could not see beyond it. Everything suddenly looked unnatural, therefore unpleasant; even the trees behind the building seemed to have become flat and lifeless,

like a wood worked in tapestry. There were no effects of light and shade, and no wind stirred the trees. It was all intensely still.

"The man sitting close to the kiosk (who had on a cloak and a large shady hat) turned his head and looked at us. That was the culmination of my peculiar sensations, and I felt a moment of genuine alarm. The man's face was most repulsive—its expression odious. . . . I said to Miss Jourdain, 'Which is our way?' but thought 'nothing will induce me to go to the left.'"

Miss Jourdain's account, written independently, is completely corroborative, while stressing certain details her companion had not noticed, and also explains: "There was a feeling of depression and loneliness about the place. I began to feel as if I were walking in my sleep; the heavy dreaminess was oppressive."

Before the kiosk, she reports:—"At that moment the eerie feeling which had begun in the garden culminated in a definite impression of something uncanny and fear-inspiring. The man slowly turned his face, which was marked by small-pox. . . . The expression was very evil and yet unseeing, and though I did not feel as if he was looking particularly at us, I felt a repugnance of going past him."

At that moment they heard the sound of someone running towards them in breathless haste, though in no direction could anyone be seen. Then, with a disconcerting suddenness, a man appeared, young, handsome, 'distinctly a gentleman,' with curling black hair that made him look like an old picture, and a face glowing red with exertion. "Mesdames, Mesdames!" he called excitedly, as he approached, "il ne faut pas passer par là," and with a wave of his arm, "par ici . . . cherchez la maison." He said much else, but so tempestuously that they could not follow it.

Miss Moberly adds:—"I was so surprised by his eagerness that I looked up at him again, and to this he

responded with a little backward movement and a most peculiar smile."

She went towards the little bridge he had indicated, and, turning her head to thank him, found to her surprise that he was not there, but the running began again, apparently quite close to them.

They passed over the rustic bridge which crossed a tiny ravine; a thread-like cascade falling from a height, down a pretty green bank within arm's length of them.

There were dense, overhanging trees which for the moment hid a square, small country house, and, seated with her back to the terrace on two sides of it, was a lady sketching.

"She saw us," says Miss Moberly, "and when we passed close by on her left hand, she turned and looked full at us. It was not a young face, and though rather pretty, it did not attract me."

She was wearing the dress of a by-gone day, and her face resembled Wertmüller's portrait of Marie Antoinette, said, though least flattering, to be most like her.

Miss Jourdain neither saw the lady nor was aware that she had been seen; but, she relates:—"As we approached the terrace I remember drawing my skirt away with a feeling as though someone were near and I had to make room, and then wondering why I did it."

While on the terrace, a door in the house suddenly opened, and a youth with "the jaunty manner of a footman but no livery" emerged, slamming the door behind him.

He offered, "with the peculiar smile of suppressed mockery," to show them the way round, and following him they passed through the French garden, where "the feeling of dreariness was very strong," and fell in, beyond it, with a merry French wedding party, and so stepped back into their own century.

INTRIGUED BY THE MYSTERY

Now despite all their queer feelings, neither had any suspicion that they had been wandering among ghosts and through a landscape which had no existence. Miss Moberly suggested that the place was haunted, and Miss Jourdain agreed, and it was not till three months later, when, on talking the subject over, it emerged that the Queen had only been visible to one of them, that they became intrigued by the mystery, and set out to solve it.

On the 2nd January of the following year Miss Jourdain paid a second visit to the Trianon. She had been walking for some little while, when, suddenly, she says, "The old eerie feeling returned in full force; it was as if I had crossed a line and was suddenly in a circle of influence. . . . I noticed a cart being filled with sticks by two labourers. The men wore tunics and capes with pointed hoods of bright colours, a sort of terra cotta red and deep blue. I turned aside for an instant—not more—to look at the Hameau, and when I looked back men and cart were completely out of sight, and this surprised me, as I could see a long way in every direction." Nor could she find any evidence of where the men had been, and, retracing her steps, found herself in a dense wood, and saw a man, dressed like the labourer, slip swiftly with a curious smooth movement through the line of trees.

"I heard a rustling behind me," she says, "which made me wonder why people in silk dresses came out on such a wet day; and I said to myself, 'just like French people.' I turned sharply to see who they were, but saw no one, and then, all in a moment, I had the same feeling as by the terrace in the summer, only in a much greater degree; it was as though I were closed in by a group of

people who already filled the path coming from behind and passing me. At one moment there seemed really no room for me. I heard some women's voices talking French, and caught the words 'Monsieur et Madame' said close to my ear. The crowd got scarce, and drifted away, and then faint music, as of a band, not far off, was audible."

In September, 1908, when taking photographs of the Petit Trianon, Miss Jourdain had her last abnormal experience. Just as she was leaving the grounds, she saw two women disputing noisily. "Suddenly and utterly unexpectedly," she says, "I knew that some indefinable change had taken place. I felt as though I were being taken up into another condition of things quite as real as the former."

The women's voices, though still disputing, began to fade, and when Miss Jourdain turned, she saw the gates near them melting away, and the background of trees becoming visible through them. "The whole scene—sky, trees and buildings—gave a little shiver, like the movement of a curtain or of scenery as at a theatre. At the same time the old difficulty of walking on and of making any way reproduced itself together with the feeling of depression described in 1901 and 1902. . . . Once outside the lane, things became natural again, but the sudden startling sense of insecurity left a deep impression, so little did I expect any repetition of the old phenomena after the innumerable uneventful visits I had paid to the Trianon since the winter of 1902."

STAGGERING DISCOVERY.

For in the intervening years the amazing quality of their "Adventure" had been realised by the two ladies. The place was haunted, they had seen "ghosts": they went back in 1904 to have another look for them.

The ghosts were not there, but, what was utterly staggering, nothing else was. The kiosk was gone, the little cascade, the ravine and the little bridge over it. The paths had vanished, the dense woods had melted away; the door, which the youth had opened and slammed, had been blocked up for a century; the cottage where the woman and girl were working had no existence. Shrubs grew over the spot where the Queen had sat; her garden was no longer there.

They felt completely lost by this return to their own century, with the landscape of 1789 so fixed in their memory. But they took up its challenge. It was a long, difficult and laborious task; discouragements met them in almost every direction; but, at last, after years of labour, they identified everything they had seen with actualities in the past. The spade, the ploughs, the carts, the varied uniforms, the cottage, the woods, the lay-out of the gardens, the ravine, bridge, and cascade.

There was no descriptive inventory available; they had to dig out the most important of their facts from dusty and forgotten volumes, plans, architects' drawings, wages-books, and archives, all of a hundred and fifty years ago; but they never relaxed till they had established everything, even to the personalities of men and women they had met.

There then it is; as a psychic happening unique in its authenticity, its completeness, its documentation. What does it mean?

Mr. J. W. Dunne contributes a note to this volume to explain how the theory called "Serialism" interprets such events. Some readers may find it explanatory; I do not.

A mere incursion into a by-gone century might be referred, with our verbal vagueness, to some sort of

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clairvoyance. But these ladies were not merely looking at something that had happened. They not only went into the 18th century, the 18th century came to them. The ghosts were aware of their presence, were concerned to put a limit to their trespassing, pursued them with ardour, viewed them with a smiling mockery. Indeed, if the 5th October, 1789 was the date of their visit, they might by their interference with events, have become historical figures. What would have happened had they ignored the running man's directions?

They were so intimately within that century, that, suggesting danger, violent hands might have been laid upon them. Why not?

Then again, they were not merely viewing a scene, they were testing its mechanism. They followed paths they threaded woods, they crossed a bridge, not one of which was there. Does Serialism really let in "a lot of daylight" on to such doings?

Miss Edith Olivier contributes a most helpful preface to this edition. She mentions that, when the Society for Psychical Research commented unfavourably on "An Adventure" as not worthy of serious consideration, it had not taken the trouble to examine the elaborate documents relating to it which had been filed at the Bodleian as they were acquired.

Sir William Barrett, who had been led astray by the S.P.R. *Proceedings*, wrote, as soon as he learned of its reprehensible methods:—

"I am surprised to hear that the S.P.R. never examined the testimonies you offered to send them. . . . The evidence seems absolutely conclusive of the recital of your narrative immediately after your first visit to Versailles.

"Unreservedly, therefore, I will withdraw the statement in my little book"; and, in its later editions, his apology appears, and a most appreciative account of the whole story.

INTRUSION RESENTED

It only remains to add that, in 1914, the authors met a family of three who had similar experiences in 1907-1908, while living at Versailles. They had repeatedly seen the figure of the Queen sketching, and once she turned her paper aside with a rapid movement to prevent its being overlooked. "They never doubted that she was ghostly, on account of the peculiar way in which she appeared and disappeared, seeming to grow out of, and to retire into the scenery with a little quiver of adjustment. . . . On one occasion she sat down, settled her dress, moved, and sat down again, giving them the impression that she resented their intrusion."

They had met people in 18th century costumes, heard a stringed band playing old-fashioned music, agreed as to the complete change of scenery, and its unnatural appearance, the oppressive airlessness of the place, and mentioned "a curious hissing sound that sometimes came when things were about to appear." A cottage, which Miss Moberly had seen roofless with three bare walls, they had constantly observed some six or seven years later, complete, and inhabited by people in old-fashioned clothes. But they could not always see it, as it appeared and disappeared and re-appeared in an extraordinary way.

They mentioned that "the light and trees and walks were so constantly in an unnatural condition that, at last, the whole thing got on their nerves and they went away—" thinking that they preferred to live in their own century."

"An Adventure," C. A. E. Moberly and E. F. Jourdain, London. Faber & Faber, 1934. 3/6.

LLANBERIS CONFERENCE

The Conference of Psychic Scientists at the Royal Victoria Hotel, Llanberis, North Wales, which opened on Saturday last (April 7th) and continues until Monday next (April 16th) is being attended by some fifty representative Spiritualists and Psychic Researchers from various parts of the country. Amongst the lecturers are Mrs. Hewat McKenzie, Mr. E. W. Oaten and Mr. J. B. McIndoe.

CONTROL BY A LIVING PERSON

IS this unusual? I ask because I have had several such experiences.

One lady has controlled and spoken through my wife several times—on one occasion in the presence of three persons; on another occasion in the presence of five persons; on a third occasion in the presence of two persons—Medium counted in each case. On two of the occasions the visiting spirit thought it had passed over. On the other occasion the visitor did not seem conscious of us and called out to an absent friend. This lady is still alive.

Two or three months ago, a niece who had been very ill controlled my wife and spoke, but her control was weak. She said she would come again when stronger but did not return. This lady is still alive.

An interesting case is that of an old lady, a neighbour about thirty years ago, whom we did not know very well and whom we have not seen or communicated with for thirty years. She controlled my wife and for perhaps a quarter of an hour chatted about her affairs with intimate frankness. This lady was alive at the time.

Another case was a little complicated. A young Indian engineer, whilst studying in England, became friendly with an English girl. When his studies were completed, he returned to India. Both were deeply interested in psychic matters and the girl was an automatic-writing Medium. Presently ardent love letters commenced to come through the girl's hand and continued for some months. We knew something of the possibilities of subconscious action and discussed the matter with our controls with whom we are able to converse freely. They told us that they knew of the matter and were watching. They said that the young man seemed definitely one of them in spirit, yet they could not be sure that he was not also functioning in the body. Later, it was ascertained that the young man was alive in the body. Napa, California.

A. C. THOMAS.

MATERIALIZATION PROBLEMS

ARTHUR FORD, the well-known clairaudient Medium, has an article in the March issue of *Spiritual Truth* (published at Miami, Florida, U.S.A.). In it he discusses some of the problems of materialisation, one of which, he points out, is the fact that the spirits who thus show themselves often put questions to the sitters the answers to which the ordinary observer would conclude they should, if genuine, have known.

"Such queries are," writes Arthur Ford, "in Voice Circles, 'Can you hear me?' in materialisation, 'Can you see me?' or in either circle, 'Who is with you?'"

Rather than throwing doubt on the genuineness of the manifestation, such questions would, if the technique were better understood, act as proof of real materialisation.

"The contacting spirit-entity," Mr. Ford goes on to explain, "acts entirely under the instruction and supervision of controlling Guides, either in using the ectoplasmic vocal organism for the production of voice, or in endeavouring to move and to talk through the assembled ectoplasmic reproduction of a former physical body."

"These endeavours are done by distinct and indivisible vibrations. They are difficult to maintain. The concentration upon them, we are taught, prevents the operating Spirit from gaining awareness of the degree of success he or she is achieving. They do not know really whether or not the loved one upon whose vibrational rate they have set up an inter-plane contact is seeing or hearing them. Imagine yourself as a Spirit, eager to get through, using this amazing natural phenomena to stir once more the love of olden days: Wouldn't you want to know right away if you were really succeeding? Wouldn't you ask, 'Can you hear me? Can you see me?'"

STORY OF THREE MESSAGES

TOKENS OF ARCHDEACON WILBERFORCE'S CONTINUED INTEREST

By H. A. DALLAS

IN 1917, I had the pleasure of meeting Mr. Aaron Wilkinson at Mr. J. Arthur Hill's house, by his kind arrangement. Those who have read with interest Mr. Hill's articles in *LIGHT* on his experiences with this clairvoyant Medium may like to peruse the following brief record.

After some ordinary conversation, Wilkinson began giving descriptions to the friend who accompanied me and to me. I was not sure of the identity of the first person described. Later, when he described a woman with papers and books and with masses of fair hair, and gave the name Massingberd, I was quite unable to recognise either description or name.

Wilkinson added: I feel some association with Lincolnshire; it is connected with this woman "with books."

This remark did not help me, neither did Mr. Hill, who was taking notes, find any significance in it.

After some further remarks to others, Wilkinson said: "I never saw a woman with such a head of hair as that woman I saw with you before, and I see her again now. The description is more important than the name—been dead a few years. An immense head of fair hair."

Wilkinson's attention was diverted to others. Then he turned again to me and said: "I would like you to mention that name of Massingberd to your relations; she was a woman of literary pursuits. I hear a lot of things, a lot of fragmentary sounds. . . . There is a man called Wilberforce, and I feel like a parson. I have heard of him, so it is not any test and I don't like to say I see him."

(Mr. Hill here added as a note of his own: "He feels very strongly the unevidential and undersirable nature of such communications.")

I remarked: "He was a friend of mine."

Wilkinson replied: "I feel that it is him. I feel the gown . . . you may discover some link between Massingberd and Wilberforce. He must come about you."

"WILBERFORCE WILL INFLUENCE YOU"

Another description followed; but I was not sure that I could identify it. Then Wilkinson said: "You will have reason to write something about the Resurrection. This Wilberforce will influence you about the Resurrection."

I said that I had been writing a letter on this subject to a clergyman who had asked me to let him know my view on the subject. The letter was not yet posted.

Wilkinson replied: "This man is interested in that."

No further remarks were addressed to me. I made enquiries and found that a Mrs. Massingberd had lived in Gunby Hall, Lincolnshire; that she was the founder of the Pioneer Club, London; and had been a great admirer of Archdeacon Wilberforce's teaching. She had died twenty years previously. Archdeacon Wilberforce took the service at her funeral and had remarked that he believed she was aware of what he was saying on that occasion. Of all this I was completely ignorant, neither do I remember having heard of anyone of that name. Mr. Hill said that he knew no one of the name of Massingberd.

It is an odd fact that the description of the woman with masses of fair hair was *not* correct in relation to Mrs. Massingberd but described her sister in her youth. Mrs. Massingberd was interested in Spiritualism.

The subject of the letter I had to deal with was certainly one likely to interest Archdeacon Wilberforce, and his teaching has influenced me considerably.

On a subsequent occasion, I received, through Mrs. Osborne Leonard, a communication which claimed to come from Archdeacon Wilberforce. It was quite appropriate, but not *per se* evidential. At the close,

however, I was told that I was going to meet someone connected with him. This seemed unlikely. I was only in London for a few hours and I had invited a lady from U.S.A. to have tea with me in a restaurant. When she arrived, she was accompanied by a friend who was a stranger to me. In the course of conversation I discovered that she was a god-daughter of Archdeacon Wilberforce.

Did he add this prediction in order to give me some token that the previous communication was not merely the reflection of my own thoughts but derived from him? It seemed to me that it might be so. Certainly, the information that I was to meet his god-daughter was not derived from me or from any normal source.

Once before, Wilberforce was described to me through Miss Bacon (in trance). At that time I had undertaken to lecture for "The Temperance Legislation League," and reference was made to this in the trance message which purported to come from him. Those who remember how ardently he worked for national Temperance will realise the appropriateness of this manifestation.

Thus, through three different Mediums at various times I have received what I venture to believe are tokens of Archdeacon Wilberforce's continued interest in one who values his friendship and owes much to his teaching.

HOW A PROMISE WAS KEPT

THE *Psychica* for February 1934, quotes from *La Presse-Associée* the following story concerning the Académicien, M. Droz, author of *La Philosophie Morale*.

Early this century, he had accepted a post in India and was several years away from France. This involved a separation from a former schoolfellow to whom M. Droz had always been greatly attached. When saying good-bye, the two young men gave each other a solemn promise that they would always try by means of a dream or some sort of a sign to let each other know if anything remarkable happened to either of them. This was in the nature of a challenge to the other world, in which at the time they neither of them greatly believed.

M. Droz had been out in India for about two years, during which time he had been in receipt of fairly regular letters from his chum, when one evening, after a particularly hard day's work, he wandered out into the forest that surrounded the station where he lived. It was a superb night, full of moonlight and of scents, a soft and balmy night such as only the Tropics can produce. Droz was revelling in it, when all of a sudden he was aroused from his reveries by the sound of a voice close beside him, and the words: "I have come to keep my promise. I have just this moment died."

M. Droz turned, called out, rushed hither and thither through the forest and the plantation, and returned to the station utterly distracted, enquiring of everyone whether a stranger had been observed there. But no one had either seen or heard anything, and the affair remained a mystery.

Three months later, a letter arrived from France, in which the father of his old schoolfellow informed M. Droz that his son had died on the very day and at the exact hour when the voice had been heard in the forest.

This occurrence made so great an impression on M. Droz, that he became a devoutly religious man and wrote of it with deep feeling when composing his *Mémoires*, even after many years had passed.

At the Edinburgh Psychic College, 30 Herriot Row, a series of five lectures on "The Wonderful Subconscious" was delivered last week by Mr. Ernest Hunt to large and interested audiences. The lectures attracted much attention and were well reported in the Edinburgh papers.

THE AMATEUR PSYCHIC RESEARCHER

By REV. WILLIAM A. REID, Glasgow

UNIVERSITY men and the specialists get their authority from their knowledge which they apply in daily life. We may call them "experts." The doctor, the lawyer, the merchant are examples. Their knowledge, and their personal intelligence manipulating it, are necessary items in their success. But very few of these experts are investigators in the sense of being researchers. A researcher makes or tests new experiments.

Now, look for a moment at those I have called "experts." They are nearly all like petty engines set on rails and told to go full steam ahead. Only with rare exceptions are they either able or willing or daring enough to get off the rails. As they are generally of good social position and in fairly well-paid jobs, they realise that movements out of the beaten track do not pay. Accordingly, they tend to become hide-bound, prejudiced—ultra conservative. Of course there are exceptions.

In our time, we have a very useful class in our University laboratories and in business who are research-experts, whose duty it is to make new experiments and investigations along specified lines. We owe a great deal to them. A good example of this is the Rowatt Institute, which not only trains farmers for their occupation but makes incessant investigation into animal and plant nutrition. But what a stupid error it would be to imagine that every graduate from the Institute is either mentally or temperamentally fitted to be a researcher.

THE AMATEUR AND THE PROFESSIONAL RESEARCHER

At the moment, there is a certain amount of jealousy and misunderstanding between professional and amateur Psychic Researchers. The professional researchers are generally what one might call "University men"; and through various learned societies (e.g., the S.P.R., London) they have done good work where their early training has been of great service to them.

We should never forget, however, that these *Psychical Research societies have only been able to prove again, admittedly by more precise methods, what the amateurs had already proved many times.* I do not know of any original discovery they have made, though we are certainly indebted to them for the discovery of the causes of the phenomena (cf. Crawford, Richet, Notzing). Their education and social position, as I have indicated, have often made them unsatisfactory researchers.

The professional classes have made many "bloomers." Most doctors scouted Lister's antiseptic surgery and Simpson's chloroform. One could mention scores of cases where the average professional man has been a hide-bound conservative in his resistance to real research. Most pioneers have had nothing to lose. Hence I claim that we can get as good, if not better Psychical Research work done by intelligent well-informed amateurs as by "experts." I don't propose to elaborate this; let me rather illustrate it.

SUPPLEMENTING EACH OTHER

I am attending, at the University of Glasgow, an adult class on Birds, from the point of view of the field naturalist. The Lecturer, who is on the University staff, has travelled far and collected facts from observation and has brought home fine still and moving pictures of what he saw. As an assistant, he has a Glasgow working man who gives a little talk on his own observations. He, too, is a keen and careful observer and gives examples of *new* things he has found out. It is perfectly delightful to see how appreciative the Lecturer is of his "colleague." So let us recognise that the amateur Psychical Researcher can and will secure as good test evidence as the University-bred Researcher.

On the other hand, while the amateur's evidence may be as good as that of the expert, the educated man's opinions, even on the facts, are generally of more value

than those of the ignorant, inexperienced man. Where the amateur Psychical Researcher often fails is in his neglect to *write down at once* what he has seen, heard, or experienced; in not giving the attendant conditions; and in his keenly resenting criticism.

If an amateur would observe the precautions I have just indicated, I see no reason why he should fall behind the expert. A prominent official of the S.P.R. admitted in my hearing that he had said there was no such thing as levitation, until he had discovered that there was, from his own experiments with Rudi Schneider, with control of feet and hands by electric devices, red lights, photographs by invisible rays at 100 or more a second, etc. This is an example of a learned Researcher who ignored the thousands of cases of poltergeists, levitations in many forms recorded in history, and as common as cobble stones in the smallest Spiritualist society. At the same time, it proves that the expert—even the expert—may change his opinion.

SIMPLE INSTANCE OF AMATEUR RESEARCH

In order to give the amateur confidence in himself and in his method, I give a simple, personal instance of my own amateur research. A physical Medium, whom I shall call D., with his son, gave a small committee of investigators proof of levitation by slight contact and of extra retinal vision (such as adding up a row of figures beginning at left instead of right) with bandaged eyes. This was about twelve years ago, but I have kept my record. A year ago, I visited D., and found him at home with his wife and daughter and another lady. I suggested an experiment to him. While he plays the piano, the piano tilts up and beats on the floor in time to the music, and such like. I asked D. if he thought the piano could beat the number of coins held in my hand if I turned my back to him so that he could not see my face nor the coins in my hand. He said it was impossible, but he was willing to try. Here is the result in summarised form:—

- (1) Two coins in my hand, piano legs give two beats;
- (2) four coins, three beats; (3) three coins, four beats;
- (4) three coins, three beats; (5) one coin, one beat;
- (6) two coins, three beats; (7) two coins, two beats.

I put in my hand two sixpences and asked if they were the same size coins or not—three knocks to be given for yes, two for no; three knocks were given.

Let the amateur try the experiment with a friend who is not a Medium and see if he gets as many correct answers. And if the above are considerably more than chance could account for, what conclusion should he draw?

Above all, the researcher should take notes at the time, and write them up as I have done in this simple case; and thereafter compare his results with what others have found. He will be astonished.

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DRUG-INDUCED LUCIDITY

WHILE medical men have, for a long time, insisted on classing all psychic phenomena under hallucinations, psychical researchers (excepting a study by Piddington of visceral diseases) have yet made no attempt to run down possible psychic elements in functional disorders of the brain.

The problem of drugs offers a fruitful field of study. Louis Lewin's *Phantastica*, a standard book on drugs, should rightly arouse the query whether people who on taking, for instance, fly-agaric (*Agaricus Muscarius*), a poisonous mushroom, speak with persons who are not present, but whom they see with the eyes of the soul, ever furnish evidence in the course of such conversations. The thornapple (*Datura Stramonium*) which is the *herbe aux sorciers*, *herbe au diable*, has played, according to Lewin, more important rôle in demonology than the layman ever suspected. A decoction of the seeds of *datura sanguinea Ruiz et Pav* compels children in Darien and in the Choco territory to walk and divine gold—the earth is dug up where the child falls down and gold is frequently discovered.

Imbibing *datura meteloides* D.C., or *ololiuhqui*, people in Mexico not only see fantastic apparitions, multiplying and changing images, and wonderful forms, but also discover stolen objects and detect a thief. In North-West Amazonia *banisteria caapi* is taken to induce a state of trance during which the future and the best possible course of action is revealed.

But the influence of all these drugs pales when we come to peyotl, of which Sahagun, the principal Mexican chronicler wrote forty years after the conquest of Mexico by Fernando Cortez that "those who ate its root could predict the attacks of enemies and their future fortune, or reveal the hiding-place of stolen goods," to which, in more religious works, the Church attributed diabolic properties and urged the priests to make inquiries about it in the confessional.

In 1886 the plant was brought to Europe and received the name *anhalonium lewinii*. Chemical examination discovered in it four alkaloids, among them the vision-producing mescaline. But no single component, mescaline for instance, represents the total action of this strange drug, which is considered sacred by the aborigines and the eating of which missionaries placed on the same level as cannibalism. The reaction to the drug is individual but "even if these sensations merely take the form of sensorial phantasms, or of an extreme concentration of the inner life, they are of such a special nature and so superior to reality, so unimaginable, that the victim believes himself transported to a new world of sensibility and intelligence. The first phase, generally accompanied by unimportant physical sensations, consists in a kind of removal from earthly cares and the appearance of a purely internal life which excites astonishment. In the second phase appear images of this exclusively internal life, sense-hallucinations, miracles which affect the individual with such energy and force that they appear real."

A very important feature of all these sensations is that the individual preserves throughout a clear and active consciousness, and the concentration of thoughts takes place without any handicap. The subject is fully informed as to his state. He exhibits a desire for introspection—asks himself, for example, whether all the strange things he experiences are real.

A physician said of his impressions under the influence of the substance:

"My ideas of space were very unusual. I could see myself from head to foot as well as the sofa on which I was lying. All else was nothing, absolutely empty space. I was on a solitary island floating in the ether. No part of my body was subject to the laws of gravitation. On the other side of the vacuum—the room seemed to be unlimited in space—extremely fantastic figures appeared

(Continued at foot of next column)

GHOSTS THAT DENY SURVIVAL

IN *The Riddle of the Sphinx* Dr. F. C. S. Schiller makes this important statement: "It is one of the chief advantages of the assertors of a future life that they can bring forward direct evidence in its favour, whereas the doubts of their opponents must be inferential, and there can be no such thing as direct evidence against it."

Direct evidence against survival could only be furnished by the dead. Have they ever been claimed to put forward such evidence? Two interesting literary records justify the amusing question.

The first is a description of a seance by Cagliostro in the actor Fleury's *Memoires* on the basis of notes furnished by Lady Mantz, an eye-witness of the evocation of the shade of D'Alembert. He was asked whether he had seen the other world. The shade returned the lugubrious reply: "There is no other world." Fleury remarks "what a pity it was that no one retorted: 'M. d'Alembert, if there is no other world, where may you happen to come from now?'"

The second incident is recorded in William Stigand's *The Life, Work and Opinions of Heinrich Heine*. The illustrious poet had a terrible fear of ghosts. This was a question which he frequently discussed with Dr. Saul Ascher of Berlin. He (Ascher) always argued against ghosts and ended, looking at his watch: "Reason is the highest principle." Whenever Heine heard the word reason he seemed to see Dr. Ascher before him. Some time afterwards, the doctor died; and one night, at Goslar, the door opened and his phantom walked slowly in. "Tottering, and supporting himself on his Spanish cane, as he used to do, he came up to me and said in a friendly way, with his usual drawl: 'Don't be afraid, nor believe that I am a ghost. It is a trick of fancy if you believe that you see only my ghost. What is a ghost? Give me a definition of it. Be so good as to deduce for me the conditions of the possibility of a ghost. In what relation would such a phenomenon stand to reason? To reason, I say to reason.'"

The ghost proceeded to quote Kant on reason and concluded with the logical proof that there is absolutely no such a thing as a ghost. "Meanwhile the cold sweat coursed down my back and my teeth chattered like castanets. From sheer agony of soul I nodded unconditional assent to every sentence in which the phantom doctor proved the absurdity of fearing ghosts; and he pursued his demonstration with such ardour that at last, in a moment of abstraction, instead of his gold watch, he drew from his fob a handful of worms, and, observing his mistake, he hastily replaced them with a grotesque look of disquiet. 'Reason is the highest thing.' Here the clock struck one, and the ghost vanished."

The "worms" give the story away. It is obviously a clever "spoof." So that while according to D'Alembert's spectre there may not be another world, another self-confession as to the non-existence of ghosts is still wanting.

before my eyes . . . endless passages with beautiful pointed arches, delightfully coloured arabesques, grotesque decorations, divine, sublime and enchanting in their fantastic splendour. These visions changed in waves and billows, were built, destroyed, and appeared again in endless variations, first on one plane and then in three dimensions. at last disappearing in infinity. The sofa-island disappeared; I did not feel my physical self; an ever-increasing feeling of dissolution set in. I was seized with passionate curiosity, great things were about to be unveiled before me. I would perceive the essence of all things, the problems of creation would be unravelled. I was dematerialised."

TRANCE PAINTINGS OF HÉLÈNE SMITH

(TRANSLATED FROM THE ITALIAN
BY ISABEL EMERSON)

IN *La Ricerca Psichica*, November, 1933, Dr. Emilio Servadio published an interesting analysis of the last phase of the mediumship of Hélène Smith, alias Elise Müller, the famous subject of Prof. Theodore Flournoy's investigations.

The incentive for Dr. Servadio's study was furnished by a publication of Prof. W. Deonna of Geneva. This writer, who is better known as an archæologist than as a psychologist, had collected numerous documents concerning the pictures painted by Hélène Smith, and he illustrated his book with fine reproductions of the paintings which are now in the Musée d'Art et d'Histoire in Geneva.

Dr. Servadio refers briefly to the extrinsic origin of Hélène Smith's second phase of activity. Those who have read Flournoy's books will recall the development of the first, or "glossolalic" phase, founded on supposed Sanscrit, Martian and ultra-Martian languages, and on the various "personalities" assumed by the Medium as her spirit controls. The Swiss psychologist succeeded by means of an exhaustive analysis in discovering the origin of the languages, and showing in an incontrovertible manner the subconscious origin of the "personalities" in question. It followed logically that the Medium, herself convinced of the supernatural origin of her writings and "incarnations," should soon come to detest him who had subjected these productions to a cold scientific investigation. And so the break in her relations with M. Flournoy came about and a new cycle began—this time not literary, but exclusively pictorial.

In the space of about ten years, Hélène Smith painted, while in a state of somnambulism, the following series of pictures on sacred subjects: Head of Christ, Head of the Virgin, Christ in Gethsemane, the Crucifixion, Jesus on the Road to Emmaus, the Transfiguration, the Holy Family, St. Helena and her Guardian Angel, the Virgin before the Cross, Judas, Jairus' Daughter. Dr. Servadio gives the following summary from the writings of Deonna as to the manner in which the Medium conceived, began and finished her pictures:

"Hélène Smith first has a complete vision of the picture: a vision which assumes for her all the characteristics of objectivity, although it is merely hallucinatory. An angel or other celestial being speaks to her, gives orders, etc., regarding the picture to be painted. After an interval, sometimes of many months, the vision is repeated on the surface destined for the picture (the paintings are almost always executed on wood); but this time it is not seen in its first completeness, but only partially. The Medium, in a state of complete unconsciousness, paints mechanically the detail she has visualised, usually working with her fingers, without a brush. For example, there appear successively, a landscape background, the eyes of one person, the hand of another, a dog, an object of one kind or another, but it is impossible to foresee the final grouping of the picture. Hélène Smith continues unhesitatingly, however, blindly following her visions; and at last the various elements adjust themselves, blend, and form the picture. This, although of questionable artistic merit, is entirely consistent, rational, veristic, and does not in any way betray the exceptional manner in which it was produced."

Dr. Servadio then examines by the most subtle psychological and psycho-analytical criterions, the significance of this second and last phase of the mediumship of Hélène Smith, who died in 1929, considering it together with certain particulars of the Medium's life and of each separate picture. He holds that Hélène Smith, after the break with Flournoy, experienced a regression to former typically infantile psychic states; this is shown by the greater capacity for visualisation (hallucinatory) manifested in the new phase, and by the return of her fantasies, dreams,

etc., to her own infantile characteristics, especially the Oedipus complex and the marked sadistic tendencies (sublimated).

Dr. Servadio also examines—by the light of psycho-analytical symbolism and probing deeper into certain of Prof. Deonna's successful interpretations—many details of Hélène Smith's pictures, in which certain elements are repeated with singular frequency and indubitable significance. One typical example is the persistence of the triple symbol in the whole fanciful and artistic life of the Geneva Medium.

A remarkable feature of Hélène Smith's pictures is their extreme coldness and inexpressiveness. From a psychological point of view, these productions are of great value, but they would not appeal to art-lovers and critics.

Although Flournoy's Medium also presented strictly metapsychical phenomena during her exceptional life, it appears clearly from the exhaustive studies hitherto published that the supernormal side of her personality is secondary to the abnormal side, which is typical and very singular.

Dr. Servadio is specially qualified to form an opinion on the subject, as he studies with equal interest and competence both psycho-analysis and psychical research. His writings, which contain abundant and precise bibliographical notes, are therefore to be read with interest and profit by students of both metapsychics and psychology.

Mr. C. S. Collen-Smith, who is well-known as Medium, healer and speaker, informs us that he has qualified for the N.D. and D.O. of the British Institute of Osteopathy.

The Rev. C. L. Tweedale, Vicar of Weston (author of *Man's Survival After Death* and other works) is engaged on a new and important book and asks that his private correspondence (which for years has been very heavy) should be reduced as much as possible.

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Light

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TO-NIGHT'S BROADCAST "TALK"

TO-NIGHT (Friday) at 7.30, Mr. E. W. Oaten, president of the International Spiritualist Federation and Editor of "The Two Worlds," will broadcast a "talk" on Spiritualism in the B.B.C. National programme, and then for ten minutes (approximately 7.50 to 8 o'clock) answer questions to be put to him by "An Enquiring Layman."

Many times in the course of the last ten years Spiritualism has been mentioned, and even discussed, in the course of "talks," but this is the first occasion on which a representative Spiritualist has been given the opportunity of telling listeners what Spiritualism is and what it is not, and Mr. Oaten may be trusted to present his case calmly, attractively and convincingly, seeing that he has the advantage, through his own Sensitiveness, of first-hand experience of practically all the forms of psychic phenomena (mental and physical) through which evidence of Survival and spirit-return are obtained.

Coming so soon after Sir Oliver Lodge's testimony as a scientist to the reasonableness of spirit-communication and the reality of Survival, Mr. Oaten's "talk" is certain to be listened to by a great audience—probably the greatest audience to which any Spiritualist in this or any other country has ever had the privilege of speaking. On Sunday night, Mr. Oaten is to be the speaker at the Marylebone Spiritualist Association's service at Queen's Hall, London, when he is expected to amplify his arguments.

MIND AND BRAIN

SIR ARTHUR KEITH still clings to the strange idea that the mind is a product of matter and that it is the cells of the brain that think. Writing in "John O'London's Weekly" (April 7th) he quotes Sir Oliver Lodge as holding "that the mind is an immaterial something which comes out of the depths of space and makes a home in a human brain for a season, until death gives it release for another term in space." Why, he asks, if this be so, does damage to the brain cause insanity? Surely the answer is simple. If a piano be damaged it will be discordant under the touch of even the greatest player. So, if the instrument of the mind be damaged, the result will be disharmony. More and more this is being recognised by psychologists, who cure the ills of the brain and the body by applying hypnotic suggestions to the mind.

Moreover, Sir Arthur appears to be unaware of, or to ignore, the proofs of the persistence of the human mind after its separation from the brain with which, for a season, it has been associated. It is because of these proofs that Sir Oliver Lodge holds that Survival is a scientific certainty; and, because the proofs are real and definite and constantly being repeated, scientists must sooner or later recognise their importance. They can—and do—ignore theological and philosophical speculations regarding immortality, but they cannot indefinitely ignore scientific evidence of individual survival.

THE ARCHBISHOP OF YORK AND SURVIVAL

By the Rev. CHARLES L. TWEEDALE, Vicar of Weston

A CORRESPONDENT in *LIGHT* (March 30th) pleaded that the recent statement of the Archbishop of York to me that "direct evidence of Survival is not either attainable or desirable," is due to his wish to maintain "Faith." I am afraid this will not bear examination.

The Christian Faith, as I have pointed out in my book (*Human Survival After Death*) and pamphlets, is founded on facts—on the objective experience and the hard facts of a past age. The letters of the Archbishop show conclusively that his statements are not made with the idea of maintaining "Faith."

I have had correspondence recently with other Bishops and dignitaries of the Church, and I find them using the same arguments as his Grace does, and it is evident that this attitude, and the endeavour to base Christianity on Philosophy and not on the Resurrection evidences, is part of a new line of defence brought about quite certainly by the rapid spread of the knowledge of evidences of Survival among the people, and with the design of countering this evidence by stating that Christianity does not depend on the Resurrection-evidence of Jesus, nor belief in the spirit-world on the evidences of objective psychic manifestations.

No more startling evidence of the straits in which the leaders of the Churches are beginning to find themselves could be conceived. When they take to questioning the evidences of Christ's Resurrection, they are very plainly in sore difficulties and in the last ditch of their opposition to modern Spiritualistic evidence.

This is exactly what one might expect from the fact that the leaders of the Churches have, as representing organised religion, resolutely turned their backs on all attempts to use this evidence as a confirmation of the Gospel story.

As every student of the New Testament knows, Christianity was founded on the testimony of the Apostles and other witnesses to the after-death appearances of Jesus—in which they did not at first believe, but which were proved to them experimentally and objectively. Paul says, in I Cor. xv. : "If Christ be not raised, your faith is vain"; and when Matthias was elected as an Apostle, it was "to be a witness of His Resurrection."

Christendom has testified all down the centuries to this fact and that the Resurrection of Jesus is fundamental to Christianity. Canon Streeter says : "The historic starting-place of Christianity was not the Cross, but the conviction that Christ had risen." This fact is perfectly well known.

Christianity was founded on the Resurrection of Jesus and not on philosophy; and the supreme value of modern evidences of Survival and of the spirit-world is that these evidences confirm those of the New Testament.

Apart from this modern psychic or Spiritualistic evidence, the average ecclesiastic of the present day, no matter what his station or degree, can give no more evidence of Survival and "the life in the world to come" than he can of life on Mars.

"LIGHT" SUSTENTATION FUND

An encouraging beginning has been made with the new Sustentation Fund, the object of which is to give *LIGHT* time for sale-development at the reduced price of 2d. As stated last week, the net sales have doubled, and as the tendency is still upwards, there is a good prospect that a sound commercial position will be reached.

What we ask is that readers who value *LIGHT*, and recognise the need for its continued proclamation of sane Spiritualism and sane Psychical Research, will help us to bridge the gap which at present exists between income and expenditure.

ALFRED VOUT PETERS

PREDICTION OF HIS PASSING LITERALLY FULFILLED

ALFRED VOUT PETERS passed to the higher life suddenly, on Saturday, March 31st, at the age of 67, at Longton, Staffordshire, where he had gone to conduct Easter services. He was one of the oldest, ablest, and best-known platform exponents of Spiritualism, and was held in high esteem.

All the chief Spiritualist organisations were represented at the funeral, which took place at Golder's Green Crematorium, London, on Thursday, April 5th. The service was conducted by Mr. Glover Botham, who, in a brief eulogy, said Mr. Peters' life had been characterised by great usefulness to thousands of people in this land, and he had also carried the lamp of truth abroad to many countries.

Although the end came suddenly, there is reason to believe that Mr. Peters was not taken by surprise. As long ago as last October, he had a private sitting with Mrs. Mason, giving as his reason that he was feeling very weary and wished to communicate with one of his Guides. After the sitting, he read over his notes to Mrs. Mason, saying: "I feel tremendously bucked. I have been told that I have not got much longer to hold on. I am to go out in the early spring, just when all the flowers are coming out. And, thank goodness, I am not to die at home; it is going to be away from home." This prediction was literally fulfilled.

It is on record that Mr. Peters did Spiritualist mission work in seventeen different countries, from Iceland to South Africa. Also, his name is to be found in many books dealing with evidence of Survival, including Sir Oliver Lodge's *Raymond*, and he will be held in loving memory by the many people and Societies he has served, including the L.S.A., to which he was a frequent and welcome visitor.

* * *

RECOLLECTIONS BY LEIGH HUNT

Mr. LEIGH HUNT writes as follows:—

It is more than 35 years since I first met Alfred Vout Peters, whose mediumship had at that period already created quite a sensation in and around London. As Secretary of the Marylebone Association, I had the pleasure of engaging his services for our meetings at Cavendish Rooms, Mortimer Street; and from that time I have always deeply valued the warm friendship that sprang up between us, and I have witnessed hundreds of instances where his remarkable powers as a clairvoyant and trance Medium brought conviction of the reality of spirit-return. To-day there are not many Spiritualists left who can remember how strenuously Mr. Peters worked both publicly and privately to further the cause in London. Later years brought him opportunities for exercising his gifts throughout England, Scotland and Ireland, and for visiting societies on the Continent even as far off as Russia.

Mr. Peters was ever a true friend and helper to young Mediums, many of whom can testify to his unrelenting kindness and sound advice; whilst to the genuine enquirer his services were always faithfully rendered. To "Moonstone," one of Mr. Peters' chief spirit-helpers, hundreds of Spiritualists and enquirers owe a special meed of affectionate appreciation for help, guidance and advice so generously given. One can picture the meeting of Medium and Guide in the higher life.

Did space permit, I could mention many instances of Mr. Peters' power of "driving home" to enquirers the reality of the spirit-people he saw and whose messages he was able to convey so convincingly. One, which concerned myself, was his vivid description of my father, the founder of the Marylebone Spiritualist Association. It was in the year 1907, and as Honorary Secretary, I

was feeling somewhat discouraged—the work was so heavy, and the immediate results so disappointing. Said Mr. Peters, who then knew little or nothing of the circumstances: "Your father is here, and says: 'Ike wants you to go on with the work; time will abundantly prove its worth.'" The nickname of 'Ike' was particularly evidential: it was what I called my father (at a safe distance) when, as a boy, I had annoyed him. I used to say: "Sorry, Ike!" One of his Christian names was Isaac.

"Trivial!" do I hear a reader say? To me it was a wonderful proof of the presence of my father, who had passed to the higher life a year previously.

And now they have met! How many hundreds of others will meet Alfred Vout Peters and bless him for his splendid response to their efforts to communicate. We cannot help feeling the loss of his physical presence, but we know he will, from his higher estate, still be our earnest fellow-worker in promulgating the truths he so worthily proclaimed while here with us.

* * *

NOT ASLEEP

Mr. R. H. SAUNDERS of Surbiton writes: "I had a few words with our good friend Abduhl Latif about Vout Peters. I said: 'I suppose he is still asleep?' Abduhl exclaimed: 'Asleep! No. His active nature likes fuller scope here, and he is full of interest in conditions. He is not worrying about manifesting.'"

MR. HORACE LEAF BEREAVED

We extend sincere sympathy to Mr. Horace Leaf, F.R.G.S., who has been bereaved by the death of his wife, Eunice Martha, which took place suddenly at Brighton, on Sunday, April 1st. Mrs. Leaf had suffered from heart trouble for several months, and went from London to Brighton on Thursday, March 29th, hoping for improvement. Like her husband—who as author, speaker and Medium is one of the most widely-known men in the movement—Mrs. Leaf was a convinced Spiritualist. The funeral took place at Lewes Road Crematorium, Brighton, on Thursday, April 5th, in the presence of a large company of friends. It was preceded by a service in a private chapel, at which Mr. Leaf, who officiated, was supported by Mr. H. Everett, president of the Mighell Street Spiritualist Church, and the officials of other churches.

AFTER EASTER

THE following quotation from an article, "After Easter," in *The Times* of Saturday, April 7th, shows that the implications of Spiritualism, if not its phenomena, are being quietly accepted and taught.

"The comfort for men and women to-day is great, if in these matters they become fellow-learners with the disciples. The Real Presence of the Risen Lord among them is no mere theological doctrine, nor is it verified only in the highest act of Christian worship. It can and should be a certainty confirmed by daily experience. Physical vision is not a criterion of reality. However intently we watch the electric wires stretching over the country we cannot see the current passing along them, but we cannot doubt that it does pass when we find it giving light and warmth to houses. Nor, seeing the light and warmth brought into human lives by the power of the Risen Lord, may we deny the presence of Him from Whom they flow.

Again, we shall cease to speak in pagan fashion of having 'lost' our friends who are on the other side of death. We have lost for a time their visible companionship, as the disciples lost that of their Lord, but this is all. If we cannot turn to them for advice, it may be better for us to judge and act for ourselves; very likely this is just what we need for our full development. Yet, in the highest sense, their influence is often greater now than when they were seen by us on earth. Their love for us, as ours for them, is unchanged. Their unforgotten memory powerfully holds us back from wrong, spurs us to strive for the right. United with the Lord, they, like Him, are with us always to the end of the world and beyond."

Letters to the Editor are on Page 234.

MALACHI'S SOCIAL MISSION

[To-day, Mr. Godfrey Burchett completes his study of Malachi's Social Mission as expressed in "Spirit Teachings" and "More Spirit Teachings." Malachi has been received as the leader of the band of advanced spirits who wrote through the hand of the Rev. W. Stainton Moses.]

By GODFREY BURCHETT

GUIDING PRINCIPLES

The knowledge that should inspire social reform and the principles that should guide it are plainly set out in *Spirit Teachings*. "We preach the religion of work, of prayer, of adoration. We tell you of your duty to God, to your brother, and to yourself—soul and body alike. We leave to foolish men, groping blindly in the dark, their curious quibbles about theological figments. We deal with practical life, and our creed may be briefly written:—

Duty to God.

Honour and love your Father, God (Worship).

Duty to Neighbour.

Help your brother onward in the path of progress. (Brotherly love).

Duty to Self.

Tend and guard your own body. (Bodily culture.)

Cultivate every means of extending knowledge. (Mental progress.)

Seek for fuller views of progressive truth. (Spiritual growth.)

Do ever the right and good in accordance with your knowledge. (Integrity.)

Cultivate communion with the spirit-land by prayer and frequent intercourse. (Spiritual nurture.)

"Within these rules is roughly indicated most that concerns you here." (S.T., pp. 56, 57.)

PROGRESS, CULTURE, PURITY

"For the present we may sum up man's highest duty as a spiritual entity in the word *Progress*—in knowledge of himself, and of all that makes for spiritual development. The duty of man considered as an intellectual being, possessed of mind and intelligence, is summed up in the word *Culture* in all its infinite ramifications; not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself as a spirit incarnated in a body of flesh is *Purity* in thought, word and act. In these three words, Progress, Culture, Purity, we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being." (S.T., p. 155.)

CHARITY

"Respecting the duty which man owes to the race of which he is a unit, to the community of which he is a member, we strive again to crystallise into one word the central idea which should animate him. That word is *Charity*. Tolerance for divergence of opinion; charitable construction of doubtful words and deeds; kindness in intercourse; readiness to help, without desire for recompense; courtesy and gentleness of demeanour; patience under misrepresentation; honesty and integrity of purpose, tempered by loving-kindness and forbearance; sympathy with sorrow; mercy, pity and tenderness of heart; respect for authority in its sphere, and respect for the rights of the weak and frail; these and kindred qualities which are the very essence of the Christ-like character, we sum up in the one word Charity, or Active Love." (ib.)

"A SCHOOL OF TRAINING"

"Man—an immortal spirit, so we believe—placed in earth-life as a school of training, has simple duties to perform, and in performing them is prepared for more

advanced and progressive work. He is governed by immutable laws, which, if he transgresses them, work for him misery and loss; which, also, if respected, secure for him advancement and satisfaction. He is the recipient of guidance from spirits who have trod the path before him, and who are commissioned to guide him if he will avail himself of their guidance. He has within him a standard of right which will direct him to the truth, if he will allow himself to be guided to keep it and protect it from injury. If he refuses these helps, he falls into transgression and deterioration. He is thrown back and finds misery in place of joy. His sins punish themselves." (S.T., pp. 55, 56.)

"A FRAGMENT OF LIFE"

"This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. The consequences of deeds of good are similarly permanent, and precede the pure soul and draw around it influences which welcome and aid it in the spheres." (S.T., p. 56.)

PRAYER

Those who work and strive against the evils in social life and the forces that contend for their power and increase have the divine help of prayer. "You know not in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between your spirit and the guides who wait to bear its petitions upward is fostered by frequent prayer. It is as though the bond were tightened by frequent use; as though the intimacy ripened by mutual association. You would pray more did you know how rich a spiritual blessing prayer brings." (S.T., p. 102.)

"Neglect not to offer up earnest and active prayer for blessings which spirits can minister. . . . Not as vain man prays for that which he thinks best, but for the ministry of those who can soothe his sorrows, alleviate his woes, and bring down blessings on him, richer than any he can picture." (M.S.T., p. 79.)

Surveying the conditions which Malachi exposed with the sternness of a searching spiritual judgment, we can understand why he gave to Stainton Moses the message, "Across the face of your country is now written 'Ruin!'" (M.S.T., p. 33.) But Malachi himself rejected the doctrine of predestination in St. Paul's theology (S.T., p. 96.) So we may well hope that fulfilment of prophecy is contingent. And great is the power of prayer.

BRIXTON PSYCHIC CENTRE

THE beautiful little Chapel at the new Brixton Psychic Centre, at 24 Lorn Road, Brixton, London, was filled to capacity when Miss Estelle Stead, as President, opened it officially, on Wednesday, 4th April, as an annex of the "W. T. Stead Bureau."

During her inspiring dedication address Miss Stead lit "the Lamp of Remembrance," which she had presented to the Centre, and urged every member to let Love and Service be their watchwords. "Julia and my Father," Miss Stead went on to say, "have been deeply interested in this Centre since its original foundation just over a year ago, and it is at their suggestion that this Centre now becomes an annex of 'The W. T. Stead Bureau.'"

Mrs. Rene Edouin, the resident Medium, in thanking Miss Stead, said how proud the B.P.S. was to be affiliated to the "Bureau" and that it would be their privilege and duty to uphold worthily the grand traditions of that Society, whose motto, chosen by W. T. Stead himself many years ago, was now their motto: "The union of all who Love, in the service of all who suffer."

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THE INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH, Ltd. (a company limited by guarantee and not formed for profit), with its headquarters in London, was formed in 1934 for the purpose of investigating psychic phenomena by the objective methods of laboratory research.

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[Adv.]

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April 17th—Address: MR. W. H. EVANS

Clairvoyance: MRS. STELLA HUGHES.

Wednesday Afternoon Meetings.

April 18th 5 p.m. Lecture: "The Psychic Treasures of the Alliance." MISS MERCY PHILLIMORE.

LECTURES

Thursdays at 8.15 p.m. Members free. Guests of Members 1/-. Non-Members 2/-.

April 19th MR. GARLAND ANDERSON (Dramatist and Author) on "Inspiration."

May 3rd SIR ERNEST BENNETT, M.P. on "More About Haunted Houses."

May 17th REV. C. DRAYTON THOMAS on "An Amazing Experiment." A remarkable incident in recent researches of the Lecturer, showing how convincing messages from their deceased child were transmitted to distant strangers. Lantern Illustrations.

NEW SYLLABUS ON APPLICATION

THE "MIRACLES" OF JESUS

AT the opening night of the session of the Free Public Meetings held on Tuesday evenings, Mr. W. H. Evans, who is to continue the talks, spoke on the "Psychic Phenomena in the Life of Jesus." The humble followers of Jesus, he said, accept His miracles as a sign of His Divine mission. To them, the uniqueness of these happenings are evidence of God's power and they are often astonished to discover that similar happenings are taking place to-day. The present-day psychic phenomena do not weaken the miracles, as they are called—indeed, they immeasurably strengthen them, for at the least they render them probable. In this respect, it is perhaps the humbler folk who will get nearest the truth; for, in the words of ancient writ, "God has hidden these things from the wise and prudent." The best commentary on this text is doubtless the attitude assumed by certain of the Higher Critics, who declare that the miracles did not happen and that they are the legends which gather round the lives of great men.

The difficulty of believing the miracles is, perhaps, best expressed in the phrase attributed to one of the early Fathers who declared he believed because it was impossible—a statement which, emanating from an intellectual, does not give evidence of intelligence. The impossible does not happen; anything that happens is possible, its happening proves it.

The remarkable occurrences with which Spiritualism is making the world familiar throw a strong light upon the ancient records. We now know that these phenomena are possible and natural; that they come within the realm of law and cease to be miraculous in the old sense. They are often marvellous and excite our wonder; but, as we become familiar with them, we cease to marvel and come to accept them as part of our everyday life. We see that the great men of the past were great, partly because of their active psychic nature. They may be described as men whose being was open on the inner or subjective as well as on the outer, or objective, side of life—hence

they were conscious of an inward quickening which made them alive *within*. Such men are vital, having a quality of aliveness which affects other men; they become the natural centres around which gather other minds of like degree. Jesus, as regards his psychic nature, was not unique, for he declared "these signs shall follow them that believe" and that "the works He did others should do and even greater works." His uniqueness is not in the wealth and variety of his mediumship. It is on far surer ground; his quickened spiritual nature and superb courage and faith in his divine mission.

Referring to the records of the miracles, the speaker said they revealed eleven forms of mediumship embracing clairvoyance, clairsaudience, healing, psychometry, thought-reading, direct voice, inspiration, materialisation, transmutation, levitation and prophecy—an exceeding wide range of power. If the record of the temptation is true, then Jesus passed the three tests which made Him a Master on the three planes of life—the physical, psychical and spiritual. He used His power in the service of others and never for any selfish purpose.

NEW L.S.A. COUNTRY BRANCHES

Two new Country Branches of the L.S.A. were opened in Devonshire by Miss Phillimore, the Secretary, last week. The first is at Seaton, the second at Exmouth. The area representatives are: for Seaton, Mrs. H. L. Baggallay, 3, Trevelyan Road; for Exmouth, Mrs. Eadon Craven, 24a, Morton Crescent, Exmouth.

Readers of LIGHT, or others, who wish to get in touch with these branches are invited to write to the area representatives.

As previously announced, a branch has also been opened at Otford, near Sevenoaks, Kent, with Mrs. D. M. Foote, of Hillfoot, Greenhill Road, Otford, as area representative.

Arrangements are being made for the opening of other branches. Members have the opportunity of attending branch meetings arranged by the L.S.A., and of receiving books from the L.S.A. Library, which is the largest and best of its kind in the country. Also, when in London, they can make use of all the L.S.A. facilities.

CHELTENHAM'S GREAT MEETING

WHEN Mrs. St. Clair Stobart visited Cheltenham recently (Tuesday, March 27th) she addressed what the *Gloucestershire Echo* described as "far the largest audience ever seen at a Spiritualist meeting in Cheltenham." It was held in the Town Hall and was attended by some 1,700 people, over whom Major-General Sir H. Thuillier presided. Miss Bubb, vice-president of the Cheltenham Spiritualist Church, also took part in the proceedings.

Mrs. Stobart said Spiritualism was the "least common denominator" of all religions. Christianity, she said, could be saved to the world through Spiritualism. It could thus be linked with science and when the churches had re-interpreted their Christianity by the light of our modern science they should be the natural custodians of Spiritualism, which she claimed to be the basis of every religion. All that stood in the way of co-operation between Spiritualism and the churches was, on the one hand, diffidence on the part of the clergy to study Spiritualism, and that Spiritualists should show the churches that Spiritualism without religion was not Spiritualism at all, but psychism.

Commenting on clairvoyant descriptions given by Mr. Thomas Wyatt, the *Gloucestershire Echo* says: "The messages were mainly short personal communications from relatives and friends to people in the audience, who in all cases recognised the descriptions of the persons whose spirits were, he said, speaking to him through his controls. In several cases people were mentioned by name who said they had never before seen the clairvoyant."

On the previous evening (March 26th) Mrs. Stobart lectured on her war experiences.

Mr. Godfrey Burchett's articles on "The Mission of Malachi," recently published in LIGHT, have been reprinted in pamphlet form and can be obtained from the L.S.A. Publications (price 2d., post free 2½d.)

Owing to the demand for Mr. John G. Findlay's book, *The Unbroken Melody of Life*, having exhausted the supply in the publishers' hands, some little delay will take place before further copies are available. Orders sent to the office of the L.S.A. will receive the earliest possible attention.

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MRS. VAUGHAN	Mental Mediumship
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Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEEDES and SHRI PUROHIT SWAMI.

DEMONSTRATION OF CLAIRVOYANCE

Wednesday, April 18th, at 8.15 p.m.

Mr. GERALD DE BEAUREPAIRE
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Limited to ten sitters.

Seats must be booked

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Friday, April 20th, at 5 p.m.

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SUNDAY, APRIL 15th, 1934

11 a.m.—Major N. Leith-Hay-Clark

Clairvoyante: Miss Lily Thomas.

6.30 p.m.—Mrs. St. Clair Stobart

Clairvoyante: Mrs. Annie Johnson.

Sunday, April 22nd, at 11 a.m. Mr. G. H. LETHAM

Clairvoyant: Mr. C. Glover Botham

Sunday, April 22nd, at 6.30 p.m. Mr. HORACE LEAF

Clairvoyant: Mr. Horace Leaf.

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Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

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MONDAY, APRIL 16th—Speaker: DR. H. P. SHASTRI

Clairvoyante: Miss Lily Thomas

WED., APRIL 18th—Speaker: MR. HERBERT BLAND

Clairvoyante: Mrs. Stella Hughes

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Monday. WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment.
For particulars, write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
For appointments, write to Miss Michell (Hon. Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class under the direction of Mrs. St. Clair Stobart, Miss Eddison and Dr. A. E. Neale.

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April 18th. 2.30—Mrs. Rose Livingstone.

6.30—Mr. Thomas Wyatt.

April 25th. 2.30—Miss Lily Thomas.

6.30—Mrs. Florence Kingstone.

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 235.)

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

"OFFICIAL CHRISTIANITY"

Sir,—Having read with much agreement Mrs. Stobart's interesting address in *LIGHT* (March 30th), I will venture to make a few comments.

I do not find that adherence to "official Christianity" entails acceptance of crude and false interpretations. By "official Christianity" I presume she means organised churches. I can only speak from my own experience as a member of the Church of England. I feel bound to testify that, long before I got into touch with Spiritualism, it was through the illuminating teaching of ordained ministers that I recognised the falsity of doctrines to which Mrs. Stobart refers.

She will agree with me that vicarious suffering is an element in all human experience and that the noblest souls are those who most acutely feel this; also that in bearing the sins and errors of others they find true at-one-ment with them and with the love of God. But this fact of life has been overlaid by notions which have concealed the truth; against these notions intelligent men revolt.

I think further that there are few who would now teach that the Bible is "verbally inspired from cover to cover"; I never heard that preached. As to miracles, I suppose Bishop Westcott may be taken as a good representative of "official" Christian teaching. In a volume published in 1884 he wrote: "A miracle is not unnatural. The law is not suspended, but the natural results are controlled" (*The Gospel of the Resurrection*).

Of course, in all groups of persons there are those who are hide-bound; but these do not set the standard of belief for the more intelligent, who seek to discover the elements of truth underlying human language, and who must reinterpret definitions by the light of progressive knowledge.

H. A. DALLAS.

* * *

MYSTERY RELIGIONS OF ANTIQUITY

Sir,—Mrs. St. Clair Stobart's address, as reported in your issue of March 30th, seems to contain conclusions which coincide with those reached by archaeology. The ancient cuneiform writings testify to the fact that Monotheism was the original religion, and they go farther. Dr. Langdon, Professor of Assyriology at Oxford, writes: "The theological view running through Babylonia before 2000 B.C. was of a heaven for the righteous, whom the gods might choose to receive into Paradise, where is the bread and water of Eternal Life."

Before the days of Abraham, then, before any book of the Old Testament was written, and right down through the centuries after every book of the Old Testament had been written, there existed this belief in a future life and the presence of the bread and water of eternal life in heaven.

The possession of this knowledge enhances the significance of Jesus Christ's statement in the New Testament: "I am the bread of life" (John 6-35). "I am the living bread which came down from Heaven; if any man eat of this bread he shall live for ever" (John 5-54). "The water that I shall give him shall become in him a well of water springing up into everlasting life" (John 4-14).

Some at least of Christ's hearers would appreciate these allusions. The Bread and Water of Life were no longer located in a far-away heaven reserved for the righteous; these gifts—the desire of all the ages—had been brought to earth for sinners to share.

The erroneous theory of the evolution of religion seems to have blinded the eyes of many to the great fact that the birth and death and resurrection of Jesus Christ, the Son of God, had been foreshadowed and foretold throughout the ages.

Tunbridge Wells. (SIR) CHARLES MARSTON.

* * *

A CASE OF PREVISION

Sir,—I reply with pleasure to the Rev. Herbert Crabtree's letter in the issue of *LIGHT* for April 6. It is quite true that I would not write just such a book now (*Spiritualism*; Messrs. Jack). The tone was not hostile, but it was occasionally rather frivolous. At that time, I had done a few years of steady reading on psychic matters, and had had a few good sittings; but I was not yet quite convinced of survival and communication. I have now reached that conviction, as Mr. Crabtree has apparently perceived from my later books.

I agree that I treated the prediction with a certain levity. The subsidence of Great Britain below the surface of the sea was not impossible, or the great upheaval in Western Europe; but they could hardly be said to be geological probabilities. But when the war broke out, it struck me as a curious coincidence, for everything was fairly correct except that the disturbances were not geological. And though Great Britain did not sink below the surface of the sea, a great deal of British shipping did. And though I rather joked about the King Edward communicator, I admit that he would be one of those who would be most interested in the coming catastrophe, if they could see it coming. Accordingly, although I do not take it as strong evidence, I am more disposed than I was then, to think that there was some sort of prevision about it, and that the phrasing

may have been made symbolic purposely, or by accident, in coming through the Medium's brain.

Mr. Crabtree thinks that I omitted this incident in a later edition of the book. If I had done so it would have looked like a deliberate weakening of the evidence for prevision. But I did not omit it. It is a matter of paging. In the first edition, of 1913, the pages are 44-5. In the revised edition of 1919, the incident appears on pp. 61-2 and the narrative is given in full, and in exactly the same words, as it was given in the first edition. I am glad that Mr. Crabtree has drawn attention to this, for it may be that others also are under the same misapprehension. The revised edition was slightly enlarged, and the paging was thereby altered considerably.

I repeat that my opinion now is that it may have been a case of true prevision, though the evidence is not strong enough to be coercive.

J. ARTHUR HILL.

* * *

LEVITATION PHENOMENA

Sir,—My attention has been drawn to an erroneous report which appeared in your issue of March 30th on "Experiment in levitation," where I am alleged to have attempted to produce the levitation phenomenon. Nothing was farther from my mind, as this would require the permission of the Lord Chamberlain. All that I promised to do, and did, was to demonstrate the *Principle* upon which the levitation phenomenon was *Based*. This was by no means the most interesting phenomenon: the principle upon which immunity to fire is based was also demonstrated and there was a demonstration of a "possessed" (not trance) person who is a doctor who had died in 1843 and knows the secrets of Tibet. Will you kindly make this known through your pages in justice to science and myself and point out that the main item, of the afternoon was the tea-talk on "How to Get What You Want" which brought home to many the old gospel truths which can never die. (DR.) ALEX. CANNON.

NORTHAMPTON PROPAGANDA MEETING

Mrs. Annie Johnson was the speaker and clairvoyant at the second of a series of propaganda meetings held in St. Crispin's Hall, Northampton, in connection with the Northampton National Spiritualist Church. There was a large audience. Mrs. Johnson said that Spiritualists ought to be the happiest people on earth, because they had the knowledge that life went on, that death was just the passing from one stage to another, that all their sorrows were understood, and that they were never left to face life alone. The next meeting is to be held on Wednesday next week (April 18th).

Please Note

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THE WEEK'S FIXTURES:

Mon., April 16, Public Circle for Psychometry at 8. —Mr. G. Brawn
Tues., April 17, Provisional Council Meeting. at 8.
Wed., April 18, HEALING — Mr. Caie. at 8.
Thurs., April 19, Public Meeting for Phenomena. at 8.
Friday, April 20, Open Developing Circle. Fee 1/- at 8.
Sat., April 21, WHIST DRIVE — Members 1/- Non-members 1/6 at 7.30.
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